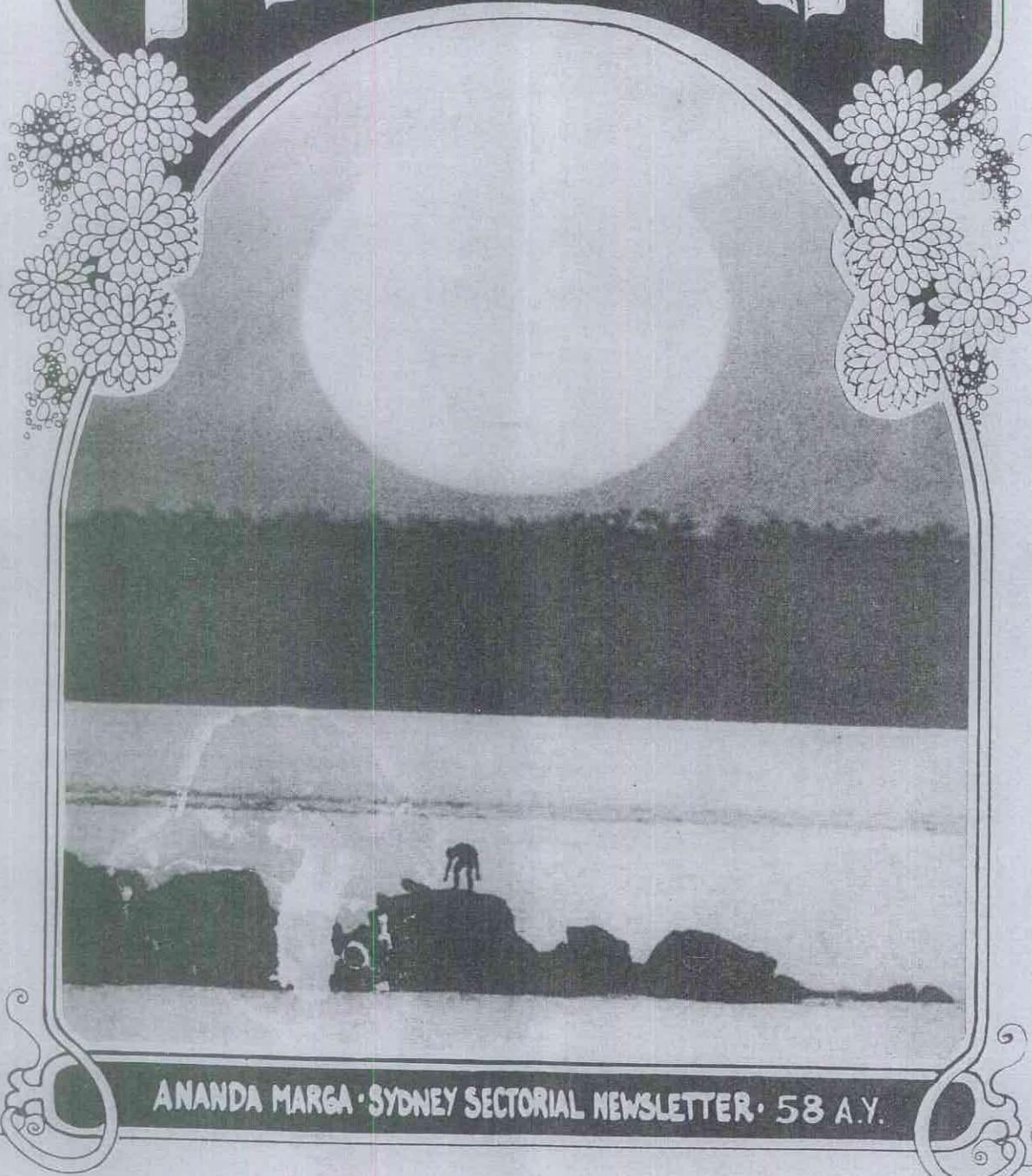


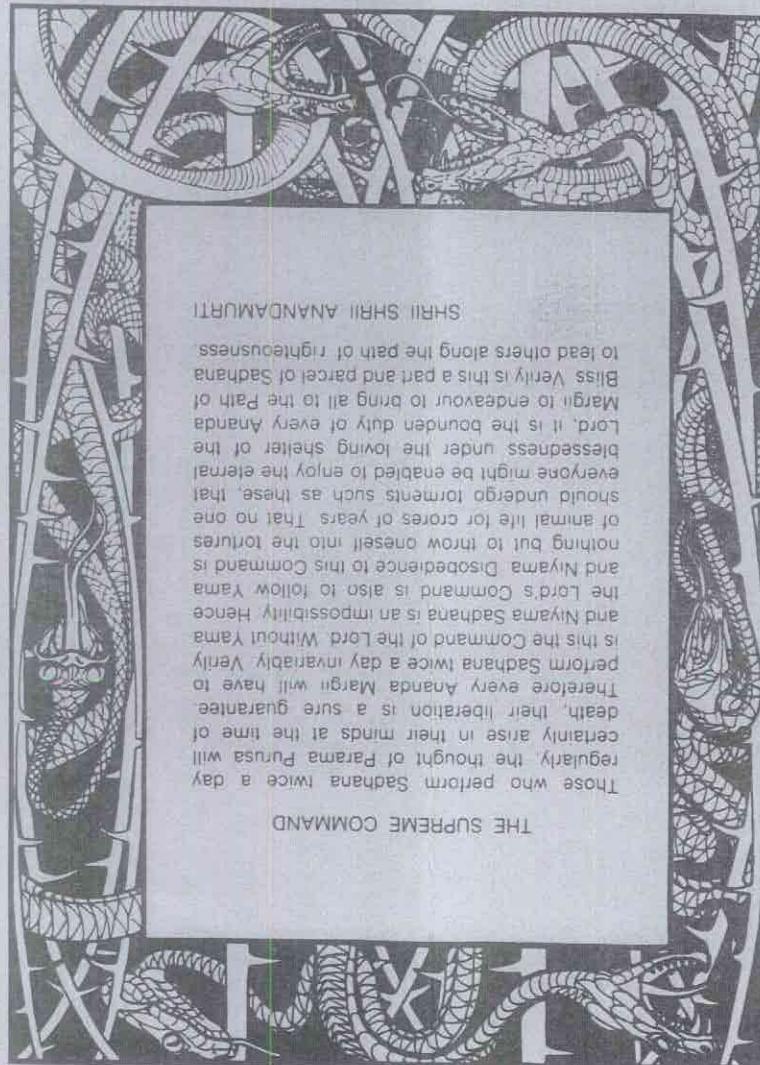
# PRANAM



ANANDA MARGA · SYDNEY SECTORIAL NEWSLETTER · 58 A.Y.

## THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee therefore every Ananda Margi will have to perform Sadhana twice a day invariably. Verry Lord's Command is an impossibility. Hence and Niyama Sadhana is an absolute Yama is this the Command of the Lord. Without Yama and Niyama Sadhana is this the path of righteousness. Lord's Disobedience to this Command is nothing but to throw oneself into the tortures of an animal life for scores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margi to endeavour to bring all to the Path of Bliss Verry is this a part and parcel of Sadhana to lead others along the path of righteousness.



# The Path of Bhakti

## MADRAS D.M.C.

PRAVACAN OF SHRI SHRI ANANDAMURTI  
ON 3RD DECEMBER (EVENING)

Today's subject of discourse is the essence of spiritual progress. As you know, while speaking about progress two things are to be carefully remembered. One is that progress is always of a systaltic order, of a pulsating order and it never moves in a straight line, and the second thing is that the velocities and acceleration varies according to the variation in planes. Planes mean - the physical, psychic and spiritual planes.

In the case of so-called physical and intellectual progress, the variation in acceleration and also velocity takes place due to certain belligerent forces acting within and without the microcosm. In the physical plane the most important belligerent force is the inertia of the earth and in the psychic plane or intellectual stratum they are the different projections of mind and the difference in the reflection and refraction on those projections and also the difference in the reflections and refractions in different psychic pabula. And this is the system. And that is why I say there cannot be any actual progress in the physical and psychic planes. There can be progress in the stratum of spirituality. And this progress is done also in three levels according to the psycho-spiritual standard of that particular microcosm.

By birth everyone is just like an animal. He is under the fetters of

so many pashas and ripus. This is the first phase. In this first phase he, with the blessings of the God, starts the fight. What is the fight? A movement towards the goal. While moving towards the goal these fetters, disturbing (the Pasavachar's) fight them and they (the fetters) are emboldened by the support of Maya- the illusory figure. This first phase in Tantra is called Pasavachar, i.e. in the first phase the aspirant is to some extent like an animal, so his fight against all those bondages is known as the fight of an animal. This is called Pasavachar in Sanskrit. Now while fighting those binding principles he badly requires the grace of the Lord. So in the first phase of spiritual movement Sadashiva, the Guru becomes the Pashupati.

Now after the first phase is over - after the successful completion of the first fight, the second fight starts. This second fight is done both externally and internally. In the second phase the aspirant is called Vira and his course of action is called Virabhav or Virachar. First phase was Pasavachar and second phase is Virachar and in this second phase what happens? He fights like a hero and addresses his Lord as Vireshwara. So in this second phase of fight this Lord Sadashiva becomes Vireshwara. The spiritual aspirant is no longer a Pashu, he is a Vira. And in the final phase he attains godly-hood, step by step. That fight

is purely internal and controlling the depraving propensities step by step. He is called deva and his course of action is Divyachar.

Now you may say in the first phase there may be some physical obstacles that can be surmounted by the grace of the Lord. In the second phase also there are obstacles, mayic obstacles, but that can be overcome by the grace of the Lord. And the Lord clearly says:-

'Deevihasa Guna mayi Mama Maya duratya Mamava Ye prapadhyante Mayamctam-tarantite.'

This maya - this depraving faculty or this avidya shakti is my Maya. She is under my control. 'Shaktihsa Shivasya Shaktih'. So the aspirant who has surrendered at the altar of the Supreme need not be afraid of Maya because the Lord, before whom he has surrendered, controls the Maya. 'Deevihyesa Guna Mayi Mama Maya duratya'. This Maya of mine is insurmountable. But 'Mameva Ye Prapadhyante Mayametam Tarantite'. But who has taken shelter in me, 'Mayametam taranti, he will easily cross over this Maya. So a spiritual aspirant need not be afraid of this Maya. Jaya can do nothing because the Lord is with him.

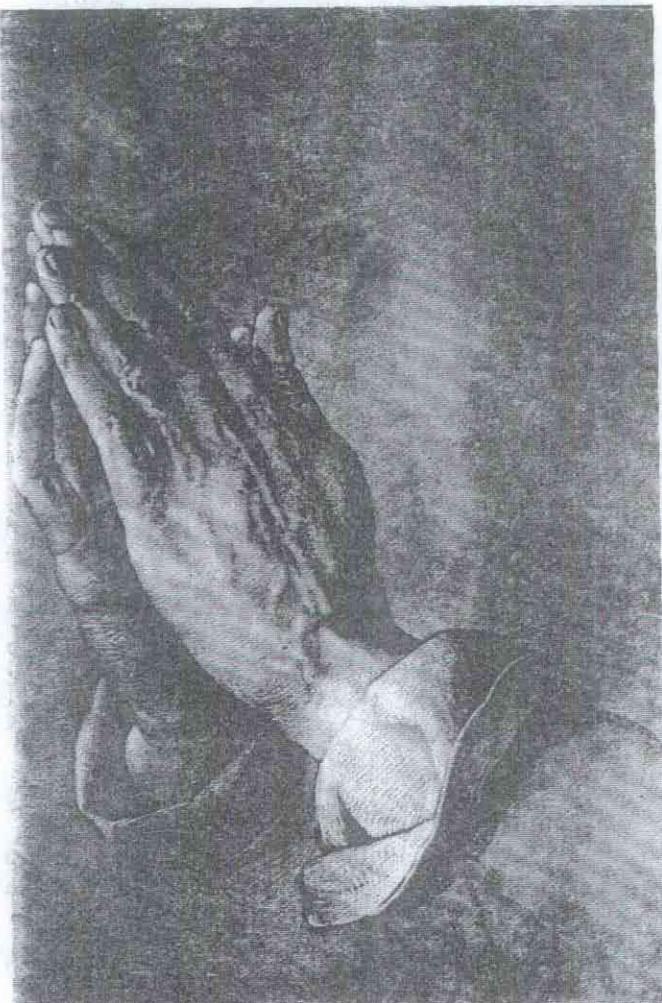
In Pasavachar and Virachar, he is helped by the Lord to fight against Maya. What is Divyachar? From the manifestation, the Supreme cause is noumenal. From this comes out the vibrational faculty and the entire universe. All the manifestations are nothing but a mass of so many vibrations of so many wavelengths and this is why there is variety in this world. 'Prakaroti iti prakrti Prakarh Karit iti Prakrti.'

Now in the third phase the aspirant becomes one with a particular vibrational expression. Slowly he moves towards the nucleus of the universe. That controls all the vibrations. If a particular vibration is to be called a deva, then the supreme controlling faculty of the devas is to be called Mahadeva. 'Tvam Ish-

waranam Paramam Maheshwaram Mahadeva. Finally it becomes one with the nucleus, it controls all those vibrational expressions - all those devas - he himself becomes Mahadeva.

Pasavachar, Virachar and Divyachar. These are tñatric phases of spiritual progress. Now there is a knotty question - in this spiritual progress all three avenues, i.e. Bhakti, Jina-nism and Karma have been recognised by the sages. Yes, all those three are avenues of progress, there is no doubt in it, but you should remember that if the progress is of Jinanmika then in the final phase you will have to take shelter, rather you have to be under the scope of Karma and Bhakti. Without Karma, passive

cont p. 22



With the progress of science, the globe has become smaller to the human eye. No place on the earth is now inaccessible, and this is why it is the most opportune moment for building a universal human society. Set yourselves to this task without further delay. Remember, a human society based on ideology must be built with the help of all the moralists and progressive minded people of the universe . . . This is the only way for the survival of human civilisation.

The task will inevitably be fraught with obstacles, and by combatting them you will have to be victorious.

Anandamurti 1.1.79

## MAHAVISHVA

Shrii Shrii  
Anandamurti

Now the universe has become very small. People are able to travel from one planet to another. When there was no convenience of conveyances, Lord Krsna planned for Mahabharata for uniting the scattered India. Today the universe has become small. The planned for Mahavishva (great universe) and not Mahabharata (Great India) is required. The guiding factor behind the creation of Mahabharata was Dharma - the creation of a great human society in which there will be peace, happiness, fraternity.

In that period, it was the rule that the nation was responsible if a man died of starvation. Not merely this, if there was an early death, if a child of five or so died, people treated it to be a flaw in national structure. Today you have to create Mahavishva (Great Universe), and the guiding principle behind it will be that all the humans are the progeny of the Supreme Progenitor. Hence, all will have to live together. Black or white, literate or illiterate, small or tall, are all the children of the same Father. Hence all will have to live together. So the important thing is that all are the progeny of the Supreme Progenitor.

According to this, there will be unity in the physical stratum and

so will there be in the psychic and spiritual strata. But to strengthen this unity yet more, there is one more factor which should be there, and is there, the factor being the common goal for all the children of the Supreme Father - the merger of all in Him. All have come from Him, therefore, all will remain together, but this is not sufficient, all will merge in Him, so also, all will live together. All have come from Him, are in Him, and will merge in Him, therefore, all the people will have to live together.

Remaining together for you is natural, and to remain disunited is something unnatural. You know it well that unnaturality is not tolerated by Prakrti (Operative Principle). Unnaturality meets its Waterloo. So it is natural for human beings to live together and to make a Great Universe. By not doing so, and by mutual fight all will be destroyed. This is the law of Prakrti. Hence, united you will have to remain, which is your duty. So that the people of the world may remain united, it is your duty to make Mahavishva as soon as possible. There will be peace and happiness in the universe and with one indivisible ideology, humanity will march ahead.

# Prison Diary

Ac. Abhiik Kumara Br.

Dada Abhiik, on his way to India, was arrested on arrival in Nepal. He spent the following three days in a Nepalese prison before returning to Australia.

They were waiting for me. That's the story of this entire trip. But what could not be calculated was my detention. On trying to board a domestic flight in Kathmandu, my passport was confiscated and Security Police led me off to police lock-up (behind Hanuman Dhowka). It was 6th December and the orders came from Interpol.

Today is the 7th and still, I understand, no decision has been taken on what they will do with me.

Last night the shadow from the bars on my door resembled a rising sun whose rays reached out and engulfed me.

Upon admission here, they went through all of my gear and withheld my sewing kit, nail clippers and camera. The rest (besides my passport, of course) was permitted me to keep, although I had to do considerable arguments to hold on to my glasses and mirror.

They then told me I would be given my own room. I was surprised and pleased (I verified - 'a room of my own?' - yes). I don't know what I was thinking! Did I expect the Statler-Hilton? My room turned out to be a concrete cell (barely 6' x 10') with two thin straw mats, one on top of the other to hide the holes, on which I was to sleep. No water, no toilet - just an upraised concrete slab (3' x 5') on which to

urinate and presumably defecate. Of course, I may be misunderstanding the decor, but necessity dictated that I arrange things so. Lest I forget, there is also an empty clay water jug, the beauty of which has long faded. However, compared to all else here, it is the one item that is not a total eyesore.

For decoration there were cigarette butts, scraps of paper and filth everywhere. It is now piled in a corner next to the door, as I had immediately demanded a broom - my first case of moral indignation.

Twenty four hours without food, mostly by choice. And a freezing night filled with the screams, cries, songs and patter of male and female prisoners down the hall. To say I hardly slept would mean little - I meditated much so that the mad and unintelligible voices would not puncture my sanity. Truly I dared not ideate long in that direction, but the noise was continuous throughout the night. Shivering, I recalled mantra and Guru, HIS all-pervading Presence. Suffering is reward and reward is suffering, good becomes bad and bad becomes good. In this universe of experience which ever transcends analysis, all we may safely say is that everything is HIS benevolent Grace.

But why does HE have to play both sides of the fence? Why didn't I

do 'that' instead of 'this'? Doubts creep in - circumstances breed them. But the love that swells within my heart, bursting forth and then receding - bursting forth and then receding, easily dispells my momentary fears. Due to solitude, irrationality strives to gain an upper hand - will anyone be able to help me? But ever and again, my heart sings out HIS name and HE is there, here, with me and I love HIM. I love everyone and everything. And love - that's what it's all about, that's why I'm here, that's why we're here - that's why we are where we are or perhaps that's why we're not yet where we could be.

I've waited a long time to write about love. (It's such a difficult and dangerous subject.) Really, love is the only solid foundation on which thought, word or action may be based. To violate love is to oppose reason. In a world so difficult as ours, we must approach all our brothers and sisters with sympathy. No human error is beyond comprehension. Real love is perfect understanding, perfect under-standing.

Nevertheless we must be firm, we must be men and women - not children or animals or spineless goody-goody do-gooders. Taking HIS name and with divine inspiration and divine ideation we must oppose evil and support justice. Whatever the price, this is the only course which justifies human existence and ultimately safe-guards a loving heart. We must establish Universalism. Society must be founded on Ideology - the attraction of the Supreme. This is the one path of human salvation; this is love in action.

#### 7 DEC.

A slow day. A very slow day. I am being refused permission to contact the British Embassy. My requests for blankets and bedding have gone by almost unnoticed - it looks like another cold, cold night. Due to lack of privacy and facilities, I cannot easily take a bath. And last

but not least, the 'concrete slab' in my cell was definitely not a toilet (though I still cannot guess what purpose it does serve).

The only real 'sun' I've enjoyed today is when they led me outdoors to take my picture.

Getting information is like pulling teeth, and what little I get is certainly unreliable. However, it seems the Indian Government is seeking my extradition there for reasons nobody will specify. The hang-up is that either this matter still lacks confirmation or papers must be received or both. I've been told that I must spend at least one more night here, but it would not be surprising if it turns out to be many more nights. And thereafter ... only a big question-mark. A question-mark except for the one abiding polestar in my life - BABA. Despite everything, in the peaceful moments of patience, HE is ever here - in the core of my heart. HE is all the beauty in life, and all that is beautiful I long to share with HIM ... I do share with HIM.

#### 8 DEC.

D 10.3. Really there is so dreadfully little to say. The day is just beginning, but it is improbable that it will differ greatly from the others. All that transpires is internal. Someone (probably many people) once said that periodic jail confinement is very salutary. It gives time for deep reflection on the course and trend of one's life and allows for internal transformation to take place. I can only agree with this analysis. Although jail is not the only condition suitable for contemplation, nevertheless it is an excellent condition. Under suitable administration jails could become very good remedial institutions, rather than the blight on our social conscience that they now represent.

But one question that may as well be dealt with here and now - for whom am I writing this diary? Besides just passing the time for me, I hope

this diary may be of some concrete value to others. Yes, truly, this diary is for all of my beloved brothers and sisters, and let it be specially for those comrades with whom I work closest a letter of deep and humble appreciation. May all read in these lines the very strong affection I feel for them (and for humanity) which the discipline of work prohibits and inhibits me from otherwise expressing. Please know that my deepest regrets in life are the times when I have caused you pain due to my impurity or failed to do that which I could to help you.

\*\*\*\*\*

This morning was spent talking with some Nepalese inmates - very good people. Innocent, they say - but then it's always said that the jails are filled with innocent people. In any event they are very good people (innocent or not), and they but lack good satsaunga, proper ideology and decent leadership. A tragic waste of human potential.

By the way it is still only 10.30 a.m. - this is an indication of how slowly time passes. But then, even in jail, life goes on.

A few minutes ago I talked with the Interpol officer. He never looks me in the face anymore, gets upset every time I come near. And nothing has changed but his story (again, like pulling teeth). I have been unfailingly courteous, but today more firm. Hence under pressure, he admitted (if admission it may be called) that I was not arrested by Interpol, but rather by the 'big officers'. It is they who are holding me (some nameless 'big officers' I never see). And according to him, the Interpol officer, I am not under arrest - I am simply being detained - small distinction. What does it all mean? Very hard to calculate, but certainly the British Embassy should be able to clarify matters for me. Whether they will or not, or whether I will be permitted to see them or not, only BABA knows.

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And suddenly now the saga is complete. After three days and two nights in lock-up - release. HIS Grace.

As I write this final note I am in the telegraph office. What happened is this. For one hour I walked up and down the hall requesting audience with the 'big officers' and refusing to return to my cell. Finally, after apparently accomplishing nothing, I returned to my cell, allowed the guard to close the door but not to lock it, and then commenced sadhana. Within 15 minutes I was called upstairs to meet the superintendent, D.S.P. or whatever. After another hour of pradar and spiritual conversation with this man and later his boss (in another office), I was released. They made half-hearted gestures of apology and filled in the rest of the pieces of this jigsaw. The Australian Government had contacted the Indian Government, informing them the full details of my travel arrangements. The Indian Government informed the Nepalese Government to detain me (as they did not want me coming to India). The Nepalese Govt. obliged (being a small matter of diplomacy). The entire harassment was the combined effort of the Australian and Indian Governments, courtesy of the Royal Nepalese Police. All the talk of Interpol was just a camouflage, or better to say that Interpol became the willing tool of a few corrupt government agencies. So be it - all the more that we must overcome in order to establish Sadvipra Society.

I am permitted to remain in Nepal - they have no animosity towards me, but being insecure politically, they are very careful about me and have retained my passport. I also must report daily to Police HQ. Again, so be it.

My final statement - for this unique experience and for all HIS sweet company throughout it - thank you BABA.

Ac. Abhiik Kumara Br  
8 Dec. 58

# Annual Reports

## AJM Yearly Report

If anyone ever had any doubt that our speed is increasing, a quick look at the AJM "events" of 58 AY should dispel such doubts forever.

The release from jail of our Lord Anandamurti alone would have made this past year the most momentous one in Ananda Marga's history. But as if this wasn't enough for our boggling minds, HE provided many other dramatic events to keep us ever amazed at HIS play. BABA is reported to have said a couple of months ago that so far HE has been in the passenger seat,

Australia was Jyoti followed by Daenyarai and then a bit later Nityananda's brother, who is not a Margi. The Immigration Dept's claim that the ban only applied to Margiis who had been implicated in violent acts was obviously false in the light of the people who were sent back and after a short time, the Dept. stopped denying that in fact it was a blanket ban. Nearly one year later the ban is still in force and has, of course, tremendous significance now with BABA's impending visit. Strenuous efforts are being made to have the ban lifted.

February: On the 13th of this month

# AJM

Ainjali,  
Acting Sectorial PR Sec.

and we should brace ourselves for when HE takes the wheel. I have the feeling that HE has now taken the wheel firmly in HIS Hands and we can expect breakneck speed from now on.

The simplest way to review AJM work for the past year is to list events chronologically; so much has happened in this sector in the field of AJM/PR that it's not possible to list everything, but the major events will be covered.

January: An Immigration ban was placed on all known members of Ananda Marga trying to enter Australia (of non-Australian birth). The ban was initially imposed to stop Margiis from attending our UKK and particularly affected New Zealanders who normally can enter Australia very easily. The first person to be sent back from

a bomb exploded outside the Hilton Hotel killing two garbage collectors and injuring one policeman (who later died). Moraji Desai, PM of India, was attending a conference in the Hilton at the time, thus Ananda Marga was immediately said to be under suspicion. Sectorial Office, the jagrti, press, school and several Margi homes were raided by CIB detectives in Sydney, and later AM centres in other cities were also raided. No-one ever claimed responsibility for the bomb and no-one has been charged. Seary, the police agent involved in the "Yagoona 3" case tried to implicate the three brothers in the Hilton bomb during their committal hearing, as everyone expected he would, but his story was so feeble that even the media didn't take it seriously.

In Perth Jamad Agni was acquitted on charges of possession of marijuana, after police tried to frame him by planting the drug on him at the jugrti during a police raid.

On February 15, Didi Cinmayii, Dada Kushal and Brahmapriya were arrested in Bangkok and charged with conspiring to bomb the Australian Embassy. (At first the police said it was to be the Indian Embassy). A "Free the Bangkok Three" campaign began in Sydney Sector. It was suspected that Indian CBI arranged with the Thai police to arrest the three, and later on the Australian Commonwealth police got into the deal.

March: A gelignite bomb was found in the garden of the Indian High Commissioner, Mr Ajmani, in Canberra a few hours before it was timed to explode. The High Commissioner naturally wasted no time in blaming Ananda Marga, but security forces were reported as saying that they suspected that an Indian diplomat may have planted the bomb because BABA's appeal was due to start in India only one week later.

April: BABA's appeal began in the Patna High Court on April 3.

May: Pranava's trial (on charges of kidnapping, attempted murder and breaking and entering) began in Canberra, but the jury was dismissed after two weeks due to improper evidence by a witness for the prosecution.

June: On June 16 Narada, Vishvamitra and Govinda were arrested and charged with conspiracy to murder Robert Cameron, leader of the National Front. Vishvamitra and Narada were further charged with attempting to murder four policemen, and possessing gelignite. They were all remanded for trial in custody at Long Bay jail. Govinda was acting PR/AJM secretary. A big "CIB Frames Ananda Marga" campaign began in Sydney and Perth. The "Yagoona 3" trial starts in Sydney on February 19. Dada Bodhiishvara and Didi Rohini were both arrested by Immigration Dept. and eventually deported to the US.

July: BABA WAS ACQUITTED.

Pranava's trial began again in Canberra.

August: BABA was released from jail on August 4.

The "Bangkok Three" were released from jail after the Judge in their trial offered a 'deal' whereby if they pleaded guilty to a charge of possession of explosives they would be released from jail immediately. On the advice of their lawyers and some acaryas, the three decided to accept the deal, though all the while proclaiming their innocence out of the courtroom. Didi Cinmayii and Dada Kushal returned to Australia while Brahmapriya went to Sweden.

Pranava's trial concluded with a Not Guilty verdict on all serious charges, i.e. causing grievous bodily harm to Colonel Singh, two charges of kidnapping, attempted murder and breaking and entering. He was found guilty under the International Protected Persons Crimes Act of attacking Colonel Singh and restricting the liberty of Col. and Mrs Singh. Pranava was later sentenced to nine years imprisonment, an extremely stiff sentence. He is appealing both the conviction and sentence in Feb. 1979.

On his return from India, Dada Abhiik's passport was confiscated and cancelled by order of the Acting Minister for State and Foreign Affairs. A campaign of letter writing, demonstrations etc, began in most units on this infringement of human rights.

September: Dada Mayatiita was arrested by Immigration Dept soon after the Sectorial UKK and deported to Guam. The "Yagoona 3" began an indefinite hunger strike on Sept. 4 in protest at being refused a contact visit with their minister.

October: Shanti self-immolated on Oct. 2 outside the United Nations headquarters in Geneva. Her self-immolation caused a big reaction in Australia, with a massive amount of media coverage.

Later in the month Nava Kumara disappeared, leaving a note saying that he intended to self-immolate unless two demands were met by the Government - the first being that Dada Abhiik's passport was restored and the second that Dr Dhanjoo Ghista was granted a visa. After many appeals Nava finally changed his mind about self-immolating, and was promptly arrested by the NSW Special Branch and charged with "causing a public nuisance by misrepresentation to the public". His trial begins in Sydney on January 31.

November: Dada Abhiik was granted a limited passport by Mr Peacock, Minister for State and Foreign Affairs.

Jagadiish was released from prison in New Zealand. (Nataraj was released earlier in the year).

December: News at last that BABA intends to visit Australia for three days (from April 9) and New Zealand for one day during HIS World Tour. The Sydney Morning Herald carried the news on its front page and there is of course much media interest. An application has been made for a visa for BABA to the Minister for Immigration.

BA'BA' NA'M KEVALAM

## DHARMA

Dharma's first full year of publication has generally been a strong one. Regular monthly publication has been satisfactorily maintained.

The magazine format became stabilized with the use of webb-offset printing from the January issue (previously it had been sheet-fed) and as staff gained experience, production was refined and developed.

Content has improved over the year with in-depth social and spiritual articles attracting widespread interest. We have become increasingly aware that Dharma is popular reading in "the corridors of power" - both public and private.

Towards the end of the year, there was a shift towards a more direct presentation of AM philosophy - an effort to present solutions to social ills rather than just criticism. It was felt that a sharp upsurge in public interest in AM's Ideology (as forecast by BABA) warranted having a more specific Ananda Marga approach.

Notwithstanding its severely limited staff and resources, Dharma has



Dharma's editor, Dinkar with Indian newspaper editor at the International Press Institute in Canberra this year.

been able to maintain quite a creditable news journal approach. Numerous vital public issues have been examined and news commentary is a regular feature.

Sales have fluctuated greatly from month to month and while final figures are only available up to September, it does not look as though we finished the year in a very strong position. From Gordon and Gotch's figures, January sold best, followed closely by June (when a further 1000 copies were distributed in NSW).

From May, posters were distributed for each issue, attracting widespread interest, especially in Sydney.

Attracting advertisers has always been difficult (not an uncommon fact of life for many publications). A very worthwhile income was achieved earlier in the year but suffered a slump during change-over of staff. Now a reasonable income is being re-established.



## Rawा

Review: This year saw the consolidation of the organizational structure of RAWA in this sector. In the past RAWA existed mainly in name only, usually depending on one or two persons. As soon as the person leaves the activities cease completely. The lack of proper records makes it very difficult for the incoming RAWA secretary to continue the activities already established.

In view of the above, the following programme was set for 58 AY:

- 1) Establish a firm organisational structure.
- 2) Concentrate energies by grouping people of like skills in each region.
- 3) Establish RAWA centres as a focus for RAWA activities.

However, financial difficulties have continually plagued the journal in the latter half of the year and substantial donations have been required on several occasions to keep it operating. A number of production economies made during the year have eased the burden somewhat.

Dharma seems to be universally regarded throughout Ananda Marga in this sector as the single most valuable pracar tool - a means to keep alive before the public a positive image of AM and its progressive ideals, and to present spiritual solutions to social dilemmas. Dharma staff feel sure this journal will be increasingly well-regarded by thinking members of the community who are attracted to a positive and humanitarian outlook on society.

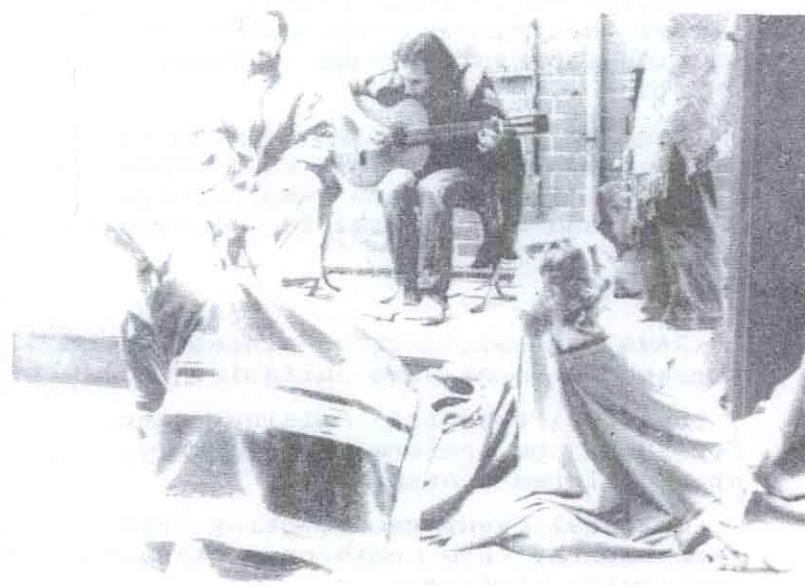
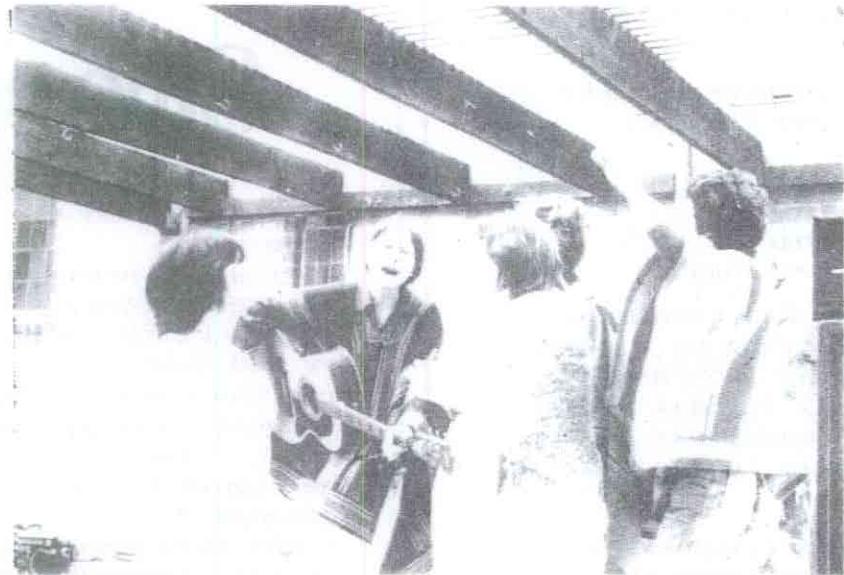
59 AY will be a good year.

Dinkar,  
Editor

RAWA REPORT for 58 AY  
Sydney Sector

Khajit,  
Acting Sectorial RAWA Sec.

- 1) The first objective was accomplished through first establishing a regional RAWA committee in Sydney region and using this as a model for the other regions. In addition to holding positions as committee members, each of them also head a special purpose committee in relation to the activities that are most urgent and possible at the time. One of the main tasks was drafting the constitution with the aim of getting RAWA registered as a charitable organization. This will allow RAWA to apply for the many grants available from governmental and non-governmental bodies. Funds are not only available for specific activities but also building programmes. The draft constitution was completed and ready for



A play performed by RAWA at the United Nations Conference in Sydney. The play is based on the life of Victor Jara, the Chilean artist and revolutionary.

submission to the Registrar of Societies.

The other special purpose committees are:

- Painting and Design
- Theatre
- Fund Raising
- RAWA Centre
- Service Projects
- Cultural Evenings

Painting and Design has been mainly concentrating on setting up a community wall mural group. So far it has arranged for a wall in East Sydney to be painted. A mural was also done on one of the walls in the Sectorial Office.

**Theatre:** the main activity was setting up a street theatre group and also the training of members of the group for full-length plays. The street theatre was responsible for raising substantial sums of money for AMURT.

Fund Raising for RAWA have so far been unsuccessful. This will hopefully be remedied when RAWA is registered and hence eligible for grants.

## 2) RAWA

**RAWA Centre:** A lot of places were checked but none were suitable.

**Service Projects:** Raising money for AMURT and performing regularly at a children's hospital.

Cultural Evenings are being held once a month, each month presenting a particular artform.

The second objective has so far only been carried out in Sydney Region and New Zealand Region. Margiis who have skills in the arts are still too dispersed to be effective.

RAWA Centres have been established in various regions. The one in Wellington is a three-storey building near the heart of town. The first year is free rent and the rent for subsequent years is an insignificant amount. Most of the money for restoration was raised by the Margiis.

# Since Dream

Since dreamtime  
winds sang  
    flowing through  
vast red gorges,  
cracked cliff faces.  
dry red dust  
from the dawn of time  
is swept through the golden  
    deserts.  
The magpie's cry  
    creamed  
    in the wild grassed lands  
    d the jacaranda dripped its  
    ie lacy hair  
    rough the sky.  
Your country:  
the most ancient  
the most wild.

They did in fact get a \$1500 grant from the City Council and are applying for more funds from the NZ government. They also got most of the materials free or at a great discount by simply telling the suppliers what it was for. The centre will house a recreation centre, coffee lounge workshops and meeting rooms.

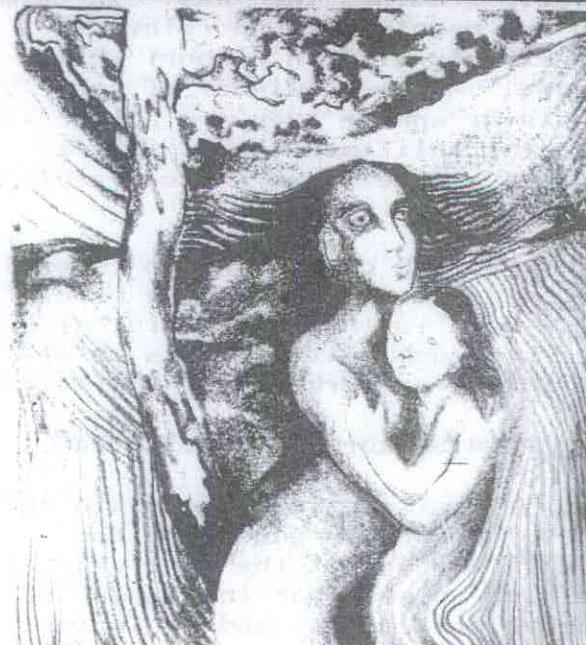
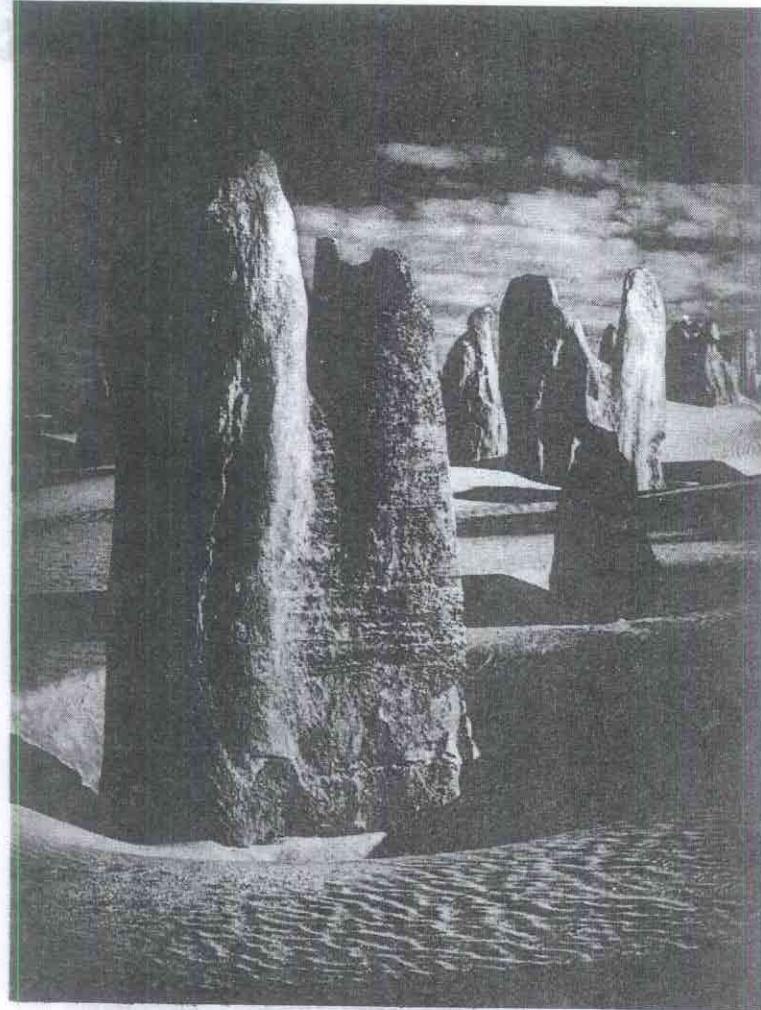
In Auckland a house is being set up as a RAWA centre. The same has happened in Perth.

Sydney Region is also trying to establish a RAWA centre as the need for one is becoming very acute.

Generally RAWA is becoming more firmly established in the sector, especially in Sydney and New Zealand regions. The work done in these regions should serve as models for the other regions. It was found that artists and writers are in concord with the ideals of RAWA - we only need to bring the message to them. Maximum contact with professionals is the key to the growth of the role of RAWA in society. The stage is set. We need actors.

by Amalina

Mountains, worn smooth and low are the shoulders of the earth, bearing their burden of eternity. Wayward rivers share their waterfalls of laughter with the ferny green shadows and on the flatlands become winding silver streams and quiet billabongs. The black ashes of fires once sent their smoke to Your clouds. The muscle-hard legs of the black-man raced against Your winds and the grey dingo-dog howled to the sun-red skies. Land of gum trees grey-green dabbles against snake-white streaks and shaggy orange-barked statues: land of salt - salt in the rich red earth in the vast blue sea in the sweat on the brow of the black woman's baby. Vast primeval land, echoing the memories of the dinosaurs, throbbing the blood-beat of the age's seasons. Land of the cracked clay river, creeping and swarming with ant-soldiers, land of the open night above and its thousand bird's eye lights. Land of the south unchanging since time began You have waited, watched, longed, for all your creatures and plants, all Your teeming life to reach out and cry to Your Creator to return home. The Spirits of Your past await Your coming to bow in harmony with all nature and drink in Your presence.



# Education

## THE PAST YEAR IN EDUCATION: A Subjective Assessment.

The innate spirit of P.R. Sarkar's "Human Society Part 1" is that "teachers and those well-wishers of society" must inspire the people towards sadhana and spiritual education, carrying them towards that Supreme Ideal on the dynamic vessel of moralism.

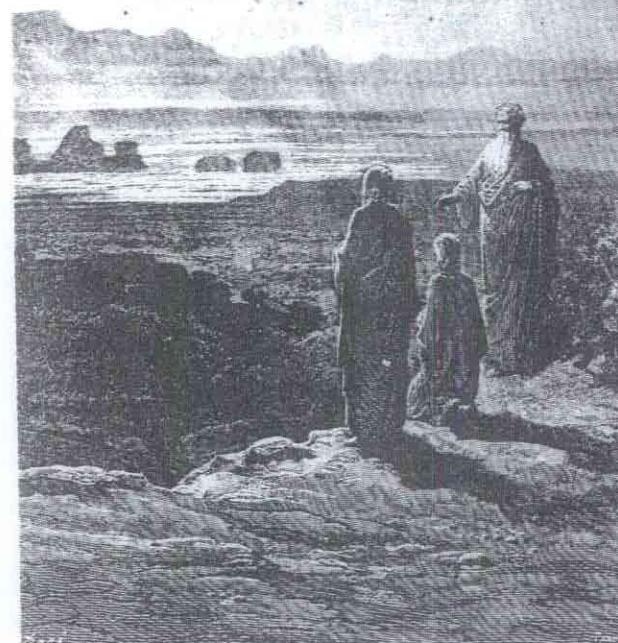
This moralism cannot be imposed from "outside" through heavy-handed, violent tactics. It must, and can only, be inspired from within.

Although this might seem straightforward enough, the ability to inculcate this thirst for moralism is in fact a highly subtle art and science. Teachers and society's well-wishers can exhort the people towards the need for sadhana as persistently as they need to; they can attempt to explain the relationship between sadhana and morality as beautifully as they are able. But if they cannot perceive into the psychology of people's minds, using their art to unveil with (not to) their students the "WHY?" in terms which are meaningful and relevant, their efforts will in a short while collapse. Any well-wisher of society, in whatever sphere they are active for the social upliftment, will forget this fact at their own and society's peril.

"... a thorough change in the (human) nature itself will have to be brought about. Such is the fundamental principle. In such matters it is absolutely futile to work on any short-term plan."

P.R.Sarkar H.S. Pt.1 p.74

Thus, in attempting to explain the key developments in education for Australia throughout the past year, I would have to say that the import of the above statements, and their impli-



cations on policy-making decisions provide the key. It is the ever-present clash between quality and quantity of projects, with education in Australia (at this point in time) voting resoundingly for quality. To trade quantity for quality (a regrettable but unmistakable reality) would be suicidal.

Quantitatively, we will shortly have four schools, not three, thanks to the redoubtable efforts of WWD in setting up the Shanti Progressive Sisters' High School. Hobart will thus have two high schools, one for brothers and one for sisters. Although the Sisiters' School has not yet opened, it already has six definite (new) enrolments and should expect by opening date (mid-February).

ere is a great untapped demand for this type of education, which sisters simply need to exploit in a determined confident manner.

Qualitatively, the schools have made great leaps in their understanding of Baba's profound philosophy, and how this translates into classroom practice. The key here is to work from and through the child's "ideal" - that which s/he is aspiring to become - into the child's "body" (physical) and "Mind" (mental academic). This aspiration/ideal changes throughout different cycles of human development (defined by Baba in H.S. Pt.2 pp.18-19 as: "child, boy", teenager and youth"). Thus the whole teaching style, content and orientation must change from growth stage to growth stage (or, in terms of H.S. Pt.2, from mental varna to mental varna).

Success in this endeavour is gauged through the depth of a child's inner inspiration and motivation for

**RU**

Nirainjana,  
Acting Sectorial RU Sec.

**UBS:** A Renaissance Universal club is registered with the Sydney University Union. A foundation grant of \$25 was received from SU Union.

#### **TIVITIES (Sydney):**

January: Pracar work at Sydney University during Orientation Week.  
February - May: Several seminars and debates held during lunch-hours at Sydney University; all were poorly attended.  
August - November: RU Consciousness Study Group: with interested students and academics from Sydney University. Seven fortnightly meetings held in private homes. A successful project and to continue and expand in 1979.  
October-November: i/- Ideological Workshops: held in Sydney, Melbourne and Adelaide. Successful amongst Bengalis.

ii/- Svadhyaya Study Groups: Svadhyaya study materials prepared for use by units.

Greatness in all spheres: in the strength of spontaneous determination "to reach the point from where the question of leading him elsewhere does not arise." (H.S. Pt.1 p.10).

As they say, the proof of the pudding is in the eating. Each Ananda Marga teacher has been given a very clear subjective basis by Baba to judge their own effectiveness. It is not only possible but a must, to achieve the highest degree of efficiency in this endeavour with every child. Any falling short of this subjective standard is a very powerful impetus to go continually "back to the drawing board"; within our personal example, our teaching methods, our understanding of a child's psychology and how to appeal to their Ideal.

The strength of our base for expansion will just get stronger and stronger through 1979. Jai Baba.

Acting Sectorial ERAWS Sec.

**December:** Adelaide Sectorial Seminar; 'Ideology, Morality and Dharma'; largely arranged and organised by RU with presentations on Ideology, Spirituality and Dharma.

**Throughout Year:** i/- Co-operation with Sydney University Community Aid Abroad Group on displays and activities promoting awareness amongst students of Third World issues.

ii/- Co-operation with Sydney 'Ideas Centre', NSW Freedom from Hunger information centre, on 'Mediawatch' and other projects promoting public awareness of Third World issues.

iii/- Ananda Marga spiritual and social philosophy classes, held weekly at a Margi's house.

#### **PUBLICATIONS:**

1. 'Renaissance Universal - an overview of Ideals', 200 copies.
2. 'Syntopicon', a complete topic index of BABA's books, 150 copies.
3. Renaissance Universal Newsletter, published in January, October and November, 100 copies each.

# around the sector

## Wellington

Wellington Margiis have decided to hit their region with a leafletting and posterizing blitz this month. They have a regular weekly pracar stall in the city which is receiving lively response and new contacts. The stall features a pracar board, leaflets on AM activities and projects, sadhana and kirtan. The OK has been given to set up another pracar stall in front of a bank. The suburbs are also getting their fair share as their letter-boxes are clogged with AM pamphlets.

The city council has granted \$1500 towards the renovation of the RAWA house. The RAWA group who are working virtually full-time on the project aims at making it the focal point of Wellington's creativity.

Farm land for a community (approx. 40 kms north of Auckland) has recently been purchased. The project, set among peaceful rolling hills and inhabited by sheep, is destined to become NZ's biggest project yet.

## Melbourne

Day seminar held at the "Universal Workshop". Talks set up for the new year at Technical colleges and Learning centres. A new jagrti has been acquired and the possibility of an AM drop-in centre in the heart of the city is being researched. Public sadhana and leafletting for forthcoming seminar. Regular service is the soup patrol which is done once a week. Main pracar for the month was Dada Abhiik's appearance on the TV show "Monday Conference" which provided favourable response and sympathy.

## Perth

Things are moving as the school

prepares to settle into its new, 1 two-storey building. The old school premises will most likely become an Aboriginal learning-live-in centre. Daily classes are conducted with the resident Aborigines. Asitiima Hou has another enrolment. Aboriginal Christmas party with Margiis joining in the activities is already planned. Public talk at a bookshop was given which was well received.

## Sydney

Regular weekly OSC's held at the units. New sisters' course at WWD house has started. Introductory courses at jagrtis were also begun. School had its end of year fund-raising fete. Shows put on for children at hospital and a special Christmas one was also provided. Regular svadhyaya talks and discussion groups are happening. Sisters' DC goes as usual. A very pleasant GV weekend retreat was organised.

## Canberra

Pracar is finding a good outlet in a place called "Hard Times Cafe" where Margiis are playing music and talking to the youth. The project is run by Jobless Action. Talks were given in and around the city, from High Schools to homes, with varying response. Looks like a weekend retreat is coming up for the people who are showing a keenness in embracing AM.

## Hobart

The main projects are its high schools (the latest being the sisters' high school). So naturally the activities included an end of year school fair. Summer stalls are used for advertising the schools and raising funds for

em. A talk promoting Shanti High school was held and a radio interview given about the high schools.

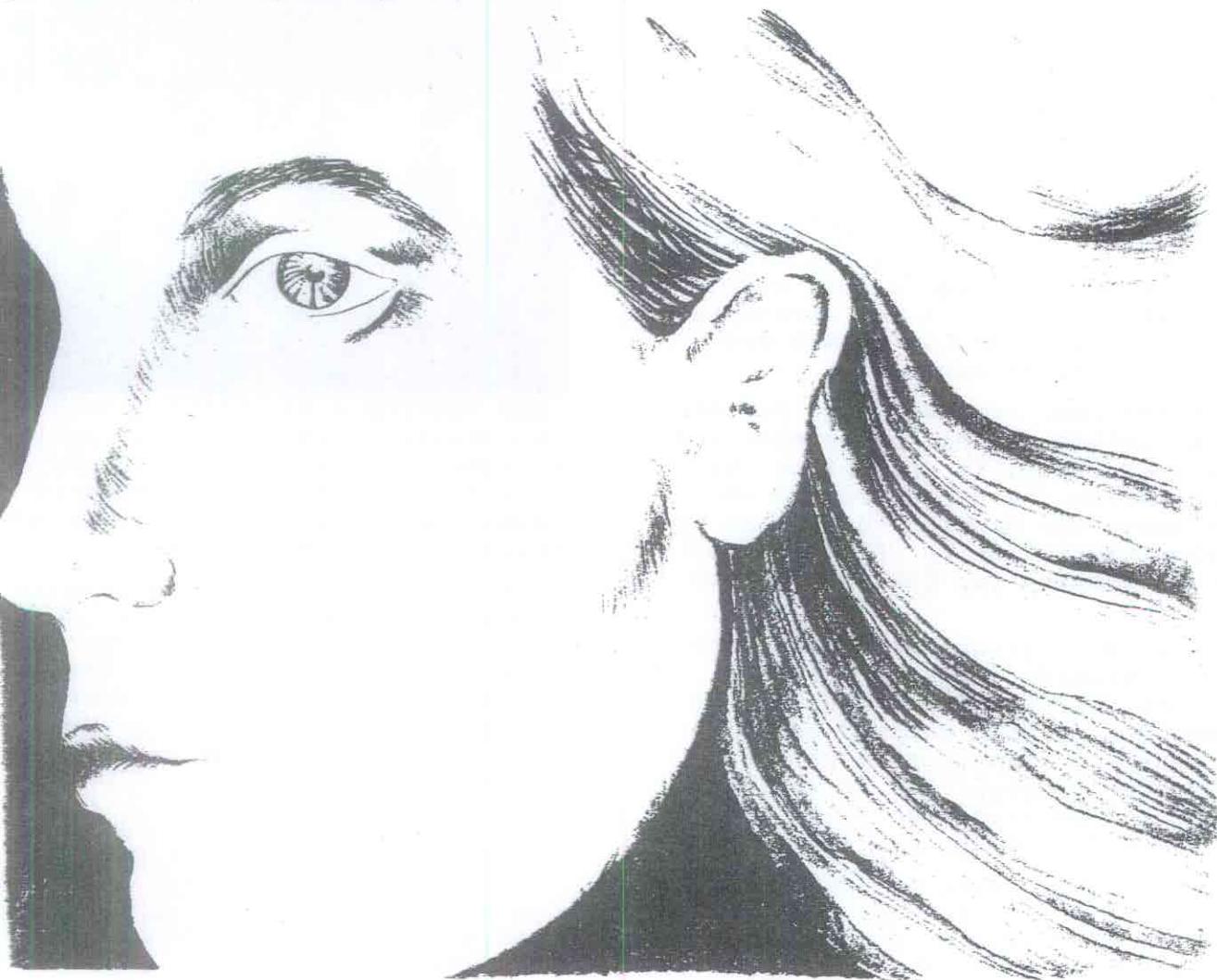
#### Brisbane

During Didiji's brief two-day stop-over, she managed to fit in 3 radio interviews, one talk to a sisters' group, gave a seminar for sisters at the jagrti and initiated a couple of sisters. Regular OSC and philosophy classes are taking place. Cross shelter service work also is happening. Not missing the opportunity, a series of talks by Dadaji were given at a food store and a recent organised at the recent "Mind and Body Healing Festival". A stop smoking course is being organised with some assistance from the Health Dept. Anandapalli, being very short

or manpower lately, received three extra hands from Brisbane unit to help with fruit picking and construction work during a weekend. These preparations are for the up-coming sectorial seminar, VSS retreat and one-month's training centre.

#### Adelaide

Activities regularly occurring are weekly OSC's and group meditation, philosophy classes and svadhyaya classes and the soup kitchen service which continues to flourish. Special service this month was the soup kitchen Christmas party for all the needy people. The RU/RAWA/Education sectorial seminar is fast becoming the major focus as its time nears. Following it will be a WWD retreat.



# Adelaide Seminar

IMPRESSIONS OF THE ADELAIDE SECTORIAL SEMINAR.

## 'IDEOLOGY, MORALITY AND DHARMA.'

In not a few ways the Adelaide seminar was very different from any retreat ever held in this sector.

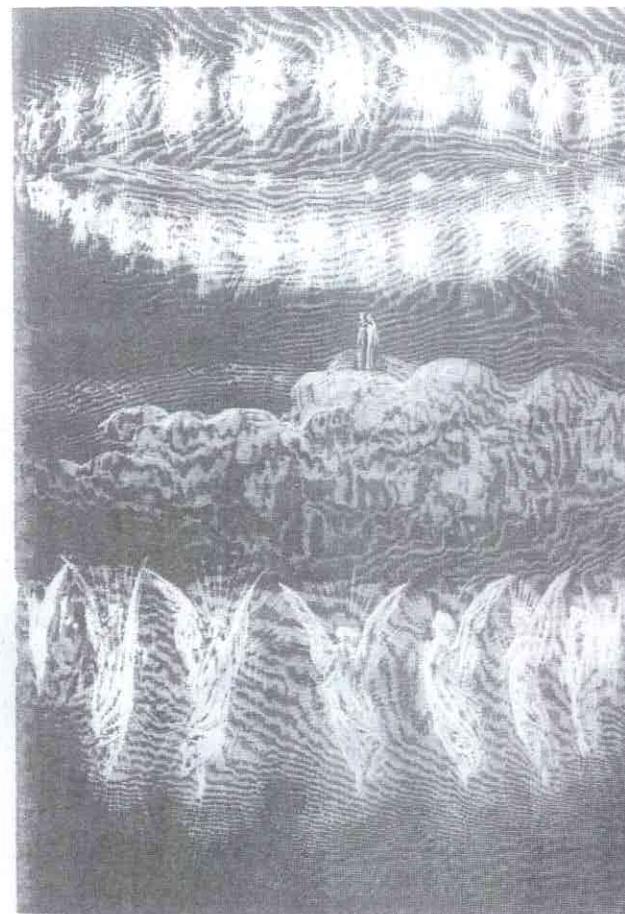
It was not that the site was very pleasant; that the weather was especially mild and conducive to intellectual work; and it was not that the moderate numbers (45 adults and about 12 children) were almost ideal for creating a stimulating yet close social situation, even though all of these things were present and added their own bonus to the seminar.

Rather, the Adelaide seminar reflected the mood and feelings of those Margiis at the forefront of developing the Mission in certain fields. And a real and down to earth feeling for the practicality of Ideology - whether in Education, RAWA, RU or WWD - dominated the workshops, classes, meal-time table-talk and midnight-kitchen raves.

In the past seminars have reflected our collective desire to meet and know each other; to understand the organisation and structure and what BABA wants the Mission to be; and to develop the intensity of our devotion and longing for BABA's infinite grace.

These motivations were all there at the Adelaide seminar, but they were not the dominant themes of the themes most people noticed as being the especial significance of this particular seminar. And it was not just the organisers who felt that the Adelaide seminar was significant.

Many people came to Adelaide intensely wanting to know the essence and practical meaning of our philosophy and Ideology. Many



came seeking a direction within the Mission - whether consciously or subconsciously. From the positivity of those who attended it seems that many found at least something of what they wanted.

But over and above the stimulation gained from the many RU, RAWA and Education workshops there were other important aspects of the Adelaide seminar that added further the generally felt feeling that ... "... There's something really happening here ..."

Didi Cinmayii led the first discussion of the situation of women in this sector ever taken before a audience of both brothers and sisters at a sectorial seminar. And in many ways the necessity and the po-

ential of the sister's movements in WWD became clear in practical reality during the unfolding of the week long retreat.

The arrival of sisters Ras'mi and Sushiila from Denmark for GV training under Didijii A'nandasam'purn'a not only added a welcome universal element to the seminar but further impressed on brothers' and sisters' minds alike the reality of what BABA has more affectionately called 'The Lib.'

The Vanii with its emphasis on the potential for universalism that science has created and the ever more urgent need to struggle for a society founded upon Ideology seemed almost to be tailored to the mood developed during the seminar's seven days.

At previous seminars Margiis have often made commitments for LFT training - to develop those fundamental skills required by workers for the Mission. At Adelaide it seemed as if every second person had made a commitment to undertake training in education, that is, to develop those immediately practical skills required to promote a vital section of the Mission - a sign of the practicality now developing throughout the Mission.

In many ways the Adelaide seminar was an Education, RAWA and RU retreat. But this was simply because these three sections are those most immediately concerned with the Ideological development of the Mission.

These are only three of the thirty five departments and in future seminars it is clear that there will not be such a 'monopolisation' of the Ideological/Practical aspect of the Mission by these departments. Dharma Pracar, Relief and Welfare, PCAPS & CL, etc. each have to be developed in line with Ideology and will have to undertake the intellectual struggle that RU/RAWA/Education are now in the middle of.

The key to the seminar's success

was not just the planning and preparation but the present juncture of the Mission. The seminar just 'had' to happen. In different fields across the country Margiis had been developing their ideas and plans independently. Had Adelaide not happened some other way to meet, discuss and learn would have had to be found. More than ever we felt the all-surrounding power of the movement of BABA's Mission in which we are so many moving particles.

At the close of the seminar; at the same time the prospects of having to begin implementing the exciting projects and ideas became real, there was a general sadness at having to leave the warmth and closeness of our Margii brothers and sisters. It may have only been me but the Adelaide seminar seemed the closest and warmest seminar yet.

The glimpse we all gained of the potential beauty of a true society - its common sense of goal, of sharing and concern - made us wish we could have made the seminar into a permanent community.

However, the demands of the Mission fling us far apart - to our projects in scattered cities. Again the Vanii makes it clear:

Through science's progress people now talk of a global village - but there is no spirit of unity or common concern. We wish that everyone could know the beauty of a true society and our Mission is to infuse Ideology - Humanity, Morality and Dharma - into this science-created global village.

We have the material base; the concrete possibility of establishing UNiversal Humanism - now is the opportune moment to build an Ideological society on this base. Adelaide may well be seen as a vital point in this Ideological Mission in this sector.

Nirainjana.

# Ananda Vanii is Dharma

A Vanii is a message, and for a message to have any real value, it must give some guidance which one can easily relate to and apply in one's personal life, and it must clarify how one is to fulfill one's responsibilities in collective life.

We do not live alone; we are a large family, with our brothers and sisters in all parts of the earth and throughout the universe. The actions of every individual affect the whole, and it is the collective effort of all individuals which takes society forward towards unity and divinity. Similarly, it is the lack of such collective effort which takes society towards confusion and animality.

It is clear that each of us is important and that what we decide to do with our lives will affect the entire human society. Therefore, what we decide and what we do should be guided by intuition and wisdom.

Where to find wisdom? Who is wise? Who knows what we should do with our lives?

Guru. He alone knows our existence before our birth in this life, and He alone knows what our existence will be when this life is finished. He is aware of past, present and future, and He knows

what will be the result of all our actions. Guru alone can guide the human society to its goal - universalism.

The words spoken by the Guru are more than wisdom - they are like mantra for us. By the Guru's words we are guided, our questions are answered, our fears are eliminated and we are made to understand our mission in this life. His words call us to action.

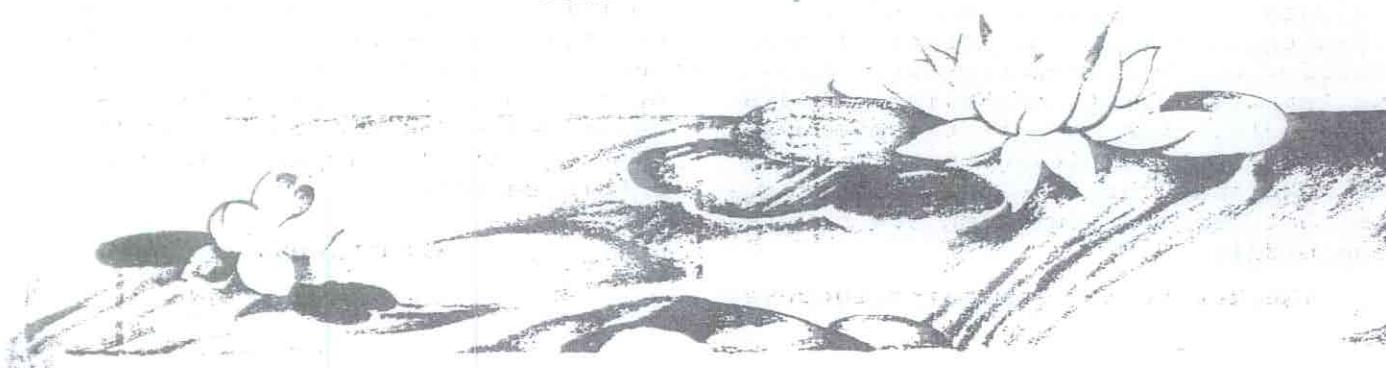
"You must not sit idle relying on fate. Be vigorously active."

"Be firm on Sixteen Points. Unite all the righteous forces."

Ananda Vanii is a message from the Lord to His children - a reminder to all of us that we are here to fulfill our life's purpose - our Dharma. Baba's Vanii is a clarion call to all human beings to become truly human, to merge our humanity in Divinity and to bring all our brothers and sisters along with us, to the Dharma of all - oneness with His Divine Self. His Ananda Vanii is Dharma.

"Remember that you are spiritual aspirants. Hence you alone shall have to undertake the mighty task of saving the earth."

Dada Bhadra Kapil Br.





## 'WHAT IS THE JOY ABOUT?'

**O**n June 8, Aleksandr Solzhenitsyn, 60, the Soviet exile, renowned author and Christian mystic, rose to accept an honorary doctorate from Harvard—and to scold his adopted West for what he sees as its descent into "moral poverty."

*The fight for our planet, physical and spiritual, a fight of cosmic proportions, is not a vague matter of the future; it has already started. The forces of evil have begun their decisive offensive, you can feel their pressure, and yet your screens and publications are full of prescribed smiles and raised glasses. What is the joy about?*

*... On the way from the Renaissance to our days, we have enriched our experience, but we have lost the concept of a Supreme Complete Entity which used to restrain our passions and our irresponsibility. We have placed too much hope in political and social reforms, only to find out that we were being deprived of our most precious possession: our spiritual life. In the East, it is destroyed by the dealings and machinations of the ruling party. In the West, commercial interests tend to suffocate it. This is the real crisis. The split in the world is less terrible than the similarity of the disease plaguing its main sections.*

- ARE YOU PREPARED TO LEAD THE WAY? -

Vikashinii

Society is dominated by corrupt politicians and self-seeking leaders  
It's barren - no responsible leadership

CHORUS: Are you prepared to lead the way?  
Well the answer's not for me to say  
But let me ask you once again -  
Are you prepared to lead the way?

Let's not build an ego shelter to protect us from our problems  
But be fearless in overcoming them.

CHORUS.

Let's not compromise on life's battlefield in a search for allies  
But develop our own inner strength.

CHORUS.

His Mission and the times are crying out for  
leaders not mere followers.  
It's time to ask yourself -

- CHORUS -

cont from p. 2

Jinanam will not help you. So you will have to take the help of Karma and finally while being one with the Supreme, you will have to resort to Bhakti.

In case of Karma also you will move to some extent but in the final phase you will have to resort to Jinanam and just before the union with the Supreme you will have to resort to Bhakti.

But in case of Bhakti for devotee from the first point up to the last point, he may depend on Bhakti only. He need not take the shelter of Jinam or Karma.

Now although it is recognised that all those three approaches are correct but for a human being who has come here for a limited span he cannot spare much time to go through so many scriptures. A man who has come here for a limited span, how much karma can he do? But he will have to complete everything within this short span. So the best choice for an aspirant is the path of Bhakti.

You may say these obstacles, these fetters of Maya are the most important opposing forces, the most important belligerent forces. By individual effort it is very difficult to surmount that ocean of Maya. For the

Jinaniis, I told you that the goal is a theoretical and impersonal one. How can he expect that a theoretical and impersonal entity is to help him and how is the Jinani to approach Him when His very existence is impersonal. So the Jinani has no future.

Although those sages have recognised the importance of Jinana, but say Jinaniis have no future. They simply waste their valuable time as this valuable time is a very short span of hardly 100 years. Then for Karmis, there the desideratum is partly personal, partly impersonal and the link between is distorted. How can he expect that he will be getting perennial grace from the Supreme for his spiritual progress and how can he fight the all-pervading influence of Maya? So a Karmi having no fixed desideratum and no fixed personal goal, personal god, has got no future. The future is with the devotees and with none else. And you, boys and you girls, you should always remember that you have come here for a very short span, you must not misuse your time in intellectual altercations or inactional fighting.

KALYANMASTU!

# BABA's Visit to Calcutta

The morning of October 31 witnessed the arrival of Ba'ba' at Calcutta's Dum Dum Airport. The crowd of three to four thousand was characterised by discipline and by a profusion of smart uniforms - besides the wholetimers in their saffron, there were the VSS in their grey shirts and khaki pants, a drum corps in white, a ladies' conch section consisting of several hundred sisters in white saris with red borders, and Tandava dancers in green shorts, with an orange stripe, and maroon vests. Fifteen or sixteen men danced Tandava in a circle as Ba'ba' issued from the arrival lounge (their picture was carried by the Calcutta Statesman). At this point discipline struggled with devotion and a group of VSS and Avadhutas had to brook a surging crowd to convey Ba'ba' in safety to His waiting car.

It was His first trip outside Patna since His release.

That same evening, and thereafter morning and evening punctually, Ba'ba' gave Darshan in a hall rented as a Jagrti near His quarters. Preceding each Darshan were professional quality performances of devotional music, and demonstrations of either Tandava or Kaos'ikii. Since all Darshans were in Bengali, an English translation of the preceding Darshan was read each time before Ba'ba' entered.

DMC was scheduled for November 12. On the morning of the 11th, as Calcutta began to fill with in-coming Margiis, the site of Darshan was shifted to the tarpaulin covered outdoor pavillion where Ba'ba' was to give DMC. All day the area was filled with RAWA performers and meditators. After morning Darshan the Food and Care Department provided a cheap meal to the visitors. A bus ride away was a building for their accommodation.

On the 12th, morning Darshan was followed by a procession through the streets of Calcutta, received with a highly positive attitude by Calcutta citizens. At about 9:30 PM, one hundred and twenty brother in maroon vests, holding torches, danced Tandava in unison. Ba'ba' gave His discourse, then chanted to us 'Saungaccadvam'. He did Namaskar, then gave His Mudra' - it remains in our minds as an eternal gift.

Two more days of Darshans, then an early-morning flocking to the airport to see Him off. On the 19th there would be DMC in Delhi. From the observation deck we watched Him get on an airport bus with His fellow passengers and ride out to the Indian Airlines domestic jet. He climbed the stair stairs with gratifying energy, did a last Namaskar at a great distance, and got aboard - in the physical world, putting on a show of smallness - disappearing in His own Prakrti.

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Although this newspaper report is not entirely correct in its reporting it does indicate another victory for our brothers in prison in their protracted battle for justice.

Sat 13/11/72.

## Ananda Marga prison dispute talks end

# Judge suggests jail visit by sect minister

A judge recommended yesterday that three members of the Ananda Marga sect being held in Long Bay Jail be permitted to have contact visits with an Ananda Marga minister on a trial basis.

This follows a dispute involving the State Public Service Board, the Department of Corrective Services, and prison officers at Long Bay who were opposed to the visits.

The sect members have been on a hunger strike for more than four months because they were denied contact visits with their spiritual adviser.

The three men are awaiting trial on charges of conspiracy to murder.

"I recommend to the parties that the dispute be settled upon the basis which I have proposed."

The public relations secretary of the Ananda Marga, Mr Andrew Fogg, said last night that Mr Justice Dey's recommendation would be tested today.

The dispute arose when the Public Service Board apparently approved the visits.

It is understood that the department has a policy whereby prison warders are instructed to observe all contact visits.

The sect members objected to this procedure.

It is thought that the warders were concerned that contact visits with sect members posed an unnecessary security risk.

Earlier this week, at the start of a compulsory conference in the State Arbitration Commission, the warders requested that the conference be held in private for security reasons.

After yesterday's conference, held in private, Mr Justice Dey said he was satisfied that the concern of the prison staff was genuinely held.

"I consider that the arrangements for contact visits should be introduced on the basis previously determined by the Commissioner of Corrective Services," he said.

"The actions of members of the sect have contributed to the attitude adopted by the prison officers and their position should be kept under review by the commissioner in the light of the actual experience of the operation of the arrangements.

